HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

VOL. 2. NO. 40. CONCORD, N. H. SATURDAY, DECEMBER 3, 1836. WHOLE NO. 66.

HERALD OF FREEDOM.
Office, Low's Block, opposite the Post Office.

PUBLISHED BY AN ASSOCIATION OF GENTLEMEN.

JOSEPH HORACE KIMBALL, Editor.

Elbridge G. Chase, Printer.

SLAVERY.

[From the National Enquirer.]

The Texas Question.

During the heat of party strife, connected with the Presidential Election, very few of the politicians of the United States have evinced a disposition to examine this momentous question:—or, if they did consider it at all, they viewed it merely through the distorted medium of *party representation*.—The time however has come, when it must be *seriously* investigated. WE ARE UPON THE VERGE OF A WAR with the Mexican Republic. In fact, *we have virtually been at war with that nation more than a year*. With a few exceptions, the Press in the United States has not possessed the virtue, or the independence, to treat this subject as it should be treated. Some of the papers have censured the President; and others have endeavored to screen him from all blame, by throwing it upon the shoulders of General Gaines. The fact is, they are all remiss in summing up their criminations and recriminations.—Both the President and Gen. Gaines are mere instruments in the hands of an *extensive combination of* SLAVE-HOLDERS, SLAVE TRADERS, LAND-JOBBERS *and reckless political aspirants*, composed of *all parties* in this country, who have resolved to wrest the territory of Texas from the Mexican Republic, for the same reason that they have despoiled the southern Indians of their lands and other property, and have driven and are driving them, beyond the Mississippi. We say these public functionaries are mere *instruments* in the hands of this grand COMBINATION OF MARAUDERS—the representatives and executors of their will and power.

We have heretofore proven, beyond the power of contradiction, that the Texas rebellion was instigated, set on foot, and almost wholly sustained, by the exertions of those concerned in slaveholding, land-speculating, &c., in the United States. The President and Gen. Gaines are both believed to be deeply interested in this splendid scheme. They have done all they could do, to effect the unholy purpose, consistently with the idea of an "armed neutrality;" and they have even gone further, in setting up claims to territory that does not belong to us; in misinterpreting our treaty with the Mexican Republic; and in sanctioning false alarms respecting Indian depredations; in order to hold forth an excuse for making a powerful diversion in favor of the marauders who are carrying on the war against Mexico.

General Gaines, in his long exculpatory letter to Governor Cannon, (to which we have before alluded,) adopts the most sophistical reasoning that can be imagined:—yet it is evident that he was *fully empowered*, to go as far—nearly or quite—as he did, in violating the "neutral" relation in which our government professes to stand. He says:—

"When I learned from the Secretary of War that the President of the United States approved my views, reported to him in March and April last, to assemble upon this frontier an effective force of mounted men, equal to that of either of the belligerents—a force that would enable me to speak to both in a language they could not fail to hear and heed; and when at the same time I found myself expressly instructed by a letter from the Department of War, dated May 4, 1836—(of which a copy is annexed, No. 1)—that the President will sanction the employment of whatever force may be necessary to protect the Western frontier of the United States from hostile incursions; and that the Department of War had addressed the Governors of the states of Louisiana, Mississippi, Tennessee, Kentucky and Alabama, requesting them to call into the service such militia force as I may find necessary in carrying into effect the instructions heretofore given to me, adding, "the theatre of operations is so distant from the seat of Government, that much must be trusted to our discretion." "The two great objects you have to attain are, first the *protection* of the frontiers, and secondly, as strict a performance of the neutral duties of the United States as the great object of self-defence will permit:" and when to this is added the Secretary's letter to you of the same date, of which the following is an extract: "I am instructed by the President to request your Excellency to call into the service of the United States the number of militia which have been and may be required by General Gaines,"—there can be no doubt that I was fully authorized to request of you the regiment in question.

That from 4,000 to 10,000 Indian warriors will be employed against the inhabitants of the disputed territory, as soon as the theatre of the war between Mexico and Texas is extended to the left bank of the Brassos, I have no doubt; unless, indeed, the prospect of our having on this frontier sufficient mounted force to repel the invasion of the disputed territory, and afford to the defenceless inhabitants that protection which we have promised to afford them.

I am more than willing to risk myself with 1600 men for the protection of a thinly settled frontier of 400 miles in extent; but with full authority from the Department of War to call for whatever force I may deem necessary and proper for the purpose, I am not willing to have less force than I have called; for, without a force of 7,000 men, held *ready for action upon this frontier*, the Indians can in one month destroy nine-tenths of the inhabitants within the disputed territory, with a great part of the adjacent settlements, including those upon the Red River from Alexandria to Fort Towson embracing a large portion of the original inhabitants when ceded to the United States, with the finest cotton growing section of the United States, whose annual crop has already amounted to millions of dollars.

If it be true that the Indians have determined to commence hostilities as soon as the Mexicans approach the settlements east of the Brassos, (and that this is their settled plan I have not a doubt,) then it must be evident that we cannot obtain from Tennessee, or from any of the central or Western States, sufficient force to prevent the apprehended depredation, as they may be to a great extent perpetrated whilst the *requisitions for force are on the root* to the states authorized to furnish it. With this impression, I cannot but consider our promise of protection to this frontier wholly unsubstantial, and calculated to excite hopes and expectations which we shall not have the sure means of fulfilling. I cannot willingly be instrumental in producing on this border scenes such as have occurred in East Florida—a frontier ravaged and desolated before troops for its protection have been marched or authorized to march from their homes."

All this seems very plausible, if we admit that danger of Indian depredation then existed.—This, however, was not the fact.—On the contrary, the array of force which he called for, was intended to encourage the insurgents in Texas. A letter from an officer in the U. S. army, published in the Army and Navy Chronicle, candidly admits this, and says of the advance of Gaines' troops to Nacogdoches:—

"It is to create the impression in Texas and Mexico, that the government of the United States takes a part in the controversy.—It is in fact lending to the cause of Texas all the aid which it can derive from the countenance and apparent support of the United States, besides placing our troops in a situation to take an actual part in aid of the Texians, in case a reverse of their affairs should render aid necessary. The pretext of the anticipated invasion from the Indians in that quarter, is unsupported by the least probable testimony, although Gen. Houston has issued a proclamation, dated at Nacogdoches ordering out a body of 200 Texian militia 'to sustain the United States force at this place, until reinforcements can arrive at this place from Gen. Gaines.'"

The General, speaking of the boundary line between the two nations, uses the following ridiculous language. It might have been supposed that his own ideas of the intelligence of his countrymen, would have restrained him from the use of such "silly" expressions.—A *river* navigable for large boats several months in the year, called "a little muddy branch" &c.!!

"Some of our fashionable party leaders, editors and others, seemed very much shocked at my preparatory measures to cross a little muddy branch of the Sabine Bay (which branch some are pleased to call the Sabine, whilst others of more literary pretension call it the Rubicon,) to hold the savages in check, *merely* because some few *white men* have been killed by them, and some women and children, the wives of the slain, have been taken prisoners and carried off to the bosom of the wilderness!

In reply to such silly effusions of the selfish slaves of party, I need only remark that in deciding upon the course of measures proper for me to pursue, in reference to the outrages committed by the Indians near me, I think it my duty to consider the poorest frontier family menaced with the Indian scalping knife as entitled to the same attention, and the same vigilant measures of protection, as the most fashionable of our interior citizens."

He proceeds:

"But I am exultingly reminded by some that the people killed, and those menaced by the Indians, *are not citizens of the United States*. I reply that most of them *are* citizens of the United States; and that whenever the national boundary line is established in the manner provided for by a treaty, many, if not all of those who find themselves left upon the Mexican side of the line will return to our own beloved country.—But, until then, we must protect them from savage massacre."

We had pursued this subject to a much greater length:—but since our remarks were prepared for the press, the following very interesting and explanatory letter came under our notice. It is, for the most part, strictly in accordance with our views and knowledge of facts; and coming, as it does, from a source that entitles it to great weight in the consideration of every reader, we give it, in preference to our own statement. We shall again recur to the subject.

From the N. Y. Commercial Advertiser.

Mexico---Texas.

We earnestly solicit attention to the following letter, which, we have no hesitation in saying, contains a large quantity of wholesome truth. The writer is a man who will not make statements on light authority, and whose word may be implicitly relied on when he makes assertions on his own knowledge. The truth about this Texas humbug *must* come forth, sooner or later.—EDITOR.

Nacogdoches, Texas, Sept. 14, 1836.

Being completely *under cow* here, and knowing well that my life might be the forfeit of a few indiscreet expressions, I claim, with many others, (precisely in my own situation, and of my own opinions,) to be a *first-rate Texan*, wearing my big knife at my girdle, and swearing eternal destruction to every thing through which circulates Merican blood—but with all these fears I have yet the courage to speak through your columns, and feel much disposed to converse some little with your New York people concerning our Texas affairs. I am willing to go into argument with any one (provided the person taking up the cudgels makes affidavit that he is not a speculator in Texas lands) in support of the facts and opinions hereafter set forth.

I am myself an American, and, unless Providence has deprived me of those sympathies that prompt others, am as much disposed to love my countrymen, to feel for them, admire them, and to cherish our noble constitution and laws, as any other man; yet I have never been able to approve the Texian cause, and still less can I approve of the second fiddle game now playing here by one of the general officers of the United States army.

I came to Texas some seven years since, possessed, as I thought, of good titles to a league of land, *purchased in New York of* an individual who, at my certain knowledge had sold many other leagues, and on my arrival, immediately applied to the proper officer to be put in possession of my land, when much to my surprise, I was told that my titles were good for nothing; but was informed at the same time that I was welcome to land, and that I might select any vacant land, for which I should receive titles on conditions then enumerated, and which I thought but fair and equitable. I accordingly possessed myself of a league of fine land, took the oath of allegiance to Mexico, and have lived in prosperity and happiness till the Texian Revolution; since which time, I must confess, I have tasted more bitterness, grief and trouble, than I had done in all my past life before. The like declarations will be made by every American who settled in Texas, whenever they can do so without the fears that now make them mute. I now allude to those Americans who had been settlers for any time, and who had fulfilled the conditions entitling them to their lands; and not to those who came for the express purpose of sowing a rebellion, organized and matured by those who had forged, or had purchased forged titles to lands, and were in advance, determined to create rebellion, that they might perfect those titles, if possible.

There came to Nacogdoches, about three years ago, a Mexican, named Almonte, who publicly informed the people that he had been sent by the goverment to see and inquire as to the then condition of Texas—that the Mexican government was displeased and humiliated, to find that immense forgeries had been effected in land titles—which spurious titles were selling in every large city in the United States, to the great deception and ruin of innocent individuals who purchased them—that complaints from American citizens had reached the government of Mexico, alleging fraud, not only in the speculators who sold these titles, but even in the Mexican authorities themselves; and that this practice must cease, or the government would feel constrained to act in such a manner as would coavince the world of their disapprobation of such practices. Mr. Almonte further explained what titles were good, and what were bad; and it is worthy of remark, that those whose titles are worthless, have hated the man ever since, and were very anxious to have him shot, when he was lately taken with Santa Anna, on the score of his having been a spy among them three years before. Do not laugh, Messrs. Editors, at the idea of a man's being a spy within his own country, and by the orders of his own government.

Soon after came General Houston, late Governor, late Cherokee, &c.; & later still from Washington, with, as he said, (both in the United States and here,) the private views of General Jackson in relation to Texas.—General Houston told his friends in general, that his purpose was to revolutionize the country. Next came General Mason, agent for the New York Company. Upon the meeting of these two *big bugs*, a discussion took place as to the proposed revolution, Houston for it, Mason at that time against it; the gentlemen waxed warm in the argument, and separated mutually displeased with each other, Mason going through to Mexico, and, as it is *asserted by Mexicans*, being the first man who conveyed the news of the proposed rebellion in Texes, to Mexico.

Next in turn was the change in the government effected by Santa Anna; and next the Texian revolution. Was it not laughable to see these Texians, all of them, generally speaking, slaveholders adhering to the constitution of 1824, one article of which emancipates all the slaves in Mexico! Was it not laughable to see them proclaiming a constitution, of which, eleven years ago, the Americans in Texas had prohibited the proclamation by the Mexican Authorities there under the heaviest threats!—What man of common sense can believe in this *humbug*? None, gentlemen; none but those that have risked their thousands in this country; and they, whoever they may be, feign to believe it. The statements made throughout the United States, of tyranny and oppression on the part of Mexico toward the American citizens in Texas, are slanderous falsehoods, fabricated to create and nurture the worst prejudices and jealousies. The Americans in Texas have had their own way in every case, and on every occasion; and whenever there happened a legislative act that was, from any cause repugnant to the feelings of the people in Texas, it was silenced at once. In short, if there has existed a good cause of complaint in Texas, it was that men were too much their own masters, and too little under the restraint of any law. Any allegation to the effect that the Mexican government had deceived citizens of the United States in relation to promises of lands first made to them, is false, and I defy any one to show a forfeiture of title to lands, *when the conditions of the grant had been fulfilled by the settler*.

Now, sir, as to the war: here I will ask Americans, (except the speculators,) how many military incursions, insurrections, and rebellions, avowedly for the purpose of snatching Texas from its proper owners, will in their mind, justify Mexico in driving from its territories the pirates that would thus possess themselves of the country?—Be it remembered that those revolutions have never been attempted by the resident citizens of Texas, but in every case by men organized in the United States for the purpose, and coming from afar; why, a single provocation of this nature were ample justification; but Texas has, from the time of the adjustment of the boundary by Wilkinson and Farrara, experienced seven or eight. Now what has Mexico to do? Can it be expected that she will maintain a large army in Texas merely for the purpose of *guarding against the attempts of a few?*—Certainly not. Were the population of the United States one of savages, from one of which we should not expect good policy, and that international equity which has heretofore been the boast of Americans, it might perhaps be expected; but Mexico has rested under the belief that when a few marauders should interfere with her possessions the American people would not object to see them properly chastised. But gentlemen, what at present seems to be the situation of affairs? Not only has Houston avowed that his acts were prompted by the highest authority within the United States but a general officer of the army of the United States presents himself, with forces, upon the Mexican frontier. His first orders are to preserve perfect neutrality; and his particular attention is called to one of the articles of the Treaty between the United States and Mexico, by which the contracting parties bind themselves to restrain their respective Indians, within their own limits.—General Gaines having arrived, is at once in correspondence with the Texan officers, and despatches to Washington "information derived from the highest authority in Texas"—this, too against the most positive information given to General Gaines, by respectable and intelligent people, that misrepresentations of all kinds were fabricating, and would be invented to induce him to cross. Upon the information thus given at Washington, by General Gaines, Mr. Secretary Cass writes that he has laid before the executive his letter, and that his construction, in the uncertainty of the boundary between the United States and Mexico being acquiesced in, is, General Gaines is authorized to cross the Sabine river, and proceed as far as Nacogdoches, 75 miles within the Mexican territory. This permission is given, however, only under certain contingencies; (and I am certain that these have not been present.) Here I must be permitted to ask, (and I address my-self to every American who loves his country, and is proud of it,) how it can be maintained, under any pretext that honor would suggest, or justify, that the frontier between the United States and Mexico is *uncertain;* for a long time after the acquisition of Louisiana, the United States exercised jurisdiction only to the Rio Hondo, but six miles west of Nachitoches, the intermediate territory between this point and the Sabine river, about 40 miles, being considered neutral territory. At last General Wilkinson, for the United States, and General Farrara, for Mexico, arranged the Sabine as the frontier; a survey made by Mr. Melish also establishes the Sabine, *at this point*, as the frontier. A subsequent regular and formal treaty between the two governments confirms this frontier, and has especial and particular reference to Melish's map and survey; and more recently still, the present executive declares by proclamation, that the two governments shall continue to exercise jurisdiction within the territory now occupied by either. This was the result of a conference with the Mexican minister, who justly represented that Arkansas had overleaped the boundary between the two governments, and was in the exercise of jurisdiction within a part of the Mexican dominions.

There is certainly a part of the boundary not yet traced; but it is a line passing over land only, and running from the 32d degree of latitude on the Sabine, due North to Red River. Thus it will be perceived, that all the Sabine, from the sea to the 32d degree, is the boundary; and that the Sabine above the 32d degree, belongs exclusively to Mexico; hence the impossibility of there being uncertainty about it. I will ask again if there is doubt, as to the Sabine frontier, now it happens that when the Texans were petitioning congress for a recognition of their independence, no information was imparted to the national legislature of the circumstances. Again, if there is a doubt as to the Sabine frontier, how happens it that war in that territory, by regularly organized armies of citizens of the United States, is tolerated against a friendly power? No, sir, there is no doubt or uncertainty as to the Sabine frontier. Mr. Secretary Cass cannot be so *fast*, or he is willing to lend himself for a most unworthy purpose.

General Gaines having, however, persuaded the executive and secretary that the line was "imaginary," and that he "might cross it," orders troops from forts Towson and Gibson, to occupy Nacogdoches, as I have said before, seventy-five miles beyond the limits of Mexico; and what is worse, directs those troops to cross the Red river above, and march through the country to the place of destination; so that the troops came into the Mexican dominions at least two hundred miles beyond Nakogdoches, and, having marched there, are ordered to fortify and erect other buildings. How is this gentlemen? Call you all this neutrality?

But for a further description of our affairs here, I will add the following facts. The Americans (I mean the regulars) and Texans appear to understand each other perfectly. The neutrality is preserved on the part of General Gaines, by allowing all volunteers, and other organized corps, destined for Texas, to pass in hundreds and thousands undisturbed, but keeps in check any attempt on the part of the native Mexicans, and Indians, to act against the Texans.—The Texans are allowed to wage war against a friendly power, in a district of country claimed by the United States. The prisoners of war taken by the Texans are ignorant to which party they are subject. The American general claims the country only from Mexico, but has no objections to the carrying on of war against Mexico in the district he claims! Pray, sir, let Americans speak honestly, and let them say whether any government has, within the last century, placed itself in so ridiculous a light?—not only ridiculous, but contemptible. Will not any honest man confess at once that General Gaines, or any authority clothing him with the discretion so indiscreetly used, would never have dreamed of the like against a government able and ready to defend itself, and punish such arrogance? What is Europe to say to this? Will not Mexico complain? And will there be no sympathy for her? I have said that there is an understanding between General Gaines, and the officers of the Texan cause; in support of this assertion I send you the accompanying slip, cut from the Nachitoches paper.

I am, sir, your obedient servant,
NEUTRALITY.

The Texas Patriots!

A correspondent of the *National Intelligencer* writes thus from Nachitoches under date of September 2d.

"Let what will be the result of this interference by the United States, the Peace of Texas is effectually broken up for a long period of years. The old cultivators who went there to make cotton and sugar, and in whose *name* the insurrection began are disgusted; *their influence has sunk under the overbearing speed of the land adventurers who have flocked into the country*. These, too, are dissatisfied, and many have gone back again. There is no discipline; all is confusion and insubordination. In the mean time, the speculators, who expect to derive great advantages in the end, circulate fine stories about their army, and about the cowardice of the Mexicans. I spoke lately with a well-informed person just from Mexico and New Orleans, and he says, the Mexicans are making preparations of great magnitude, and that what they are doing is doing well; that they will have a strong naval force in the Gulf at the beginning of November, when the Texans will have employment enough. It is his opinion, that Mexico, if necessary, would continue the struggle for twenty years."

The following, too, is worthy of our attention.—

The Texas Telegraph of Sept. 21, gives the election returns for senators and representatives. Not a single name of Spanish or Mexican origin is on the list;—they are all *Americans*. The Telegraph adds, that "for the annexation of Texas to the United States, and the 'Constitution as it is,' the votes appear to have been, with very few exceptions, unanimous."

Another item of interesting testimony is presented below, from a writer residing in Texas.

A writer in the Louisville City Gazette under date of Texas, August 13, says there "are two parties in this country," the speculators, and the orderly farmers and volunteers. Of the first he says:

"These speculators were the immediate ostensible cause of the commencement of hostilities here. It seems that they, or some eight or ten of them, procured a law to be passed by the state of Coahuila and Texas, granting them 1200 leagues of land in Texas. Santa Anna made a demand of these men, they were not delivered up, he sent Cos after them, and you know the result.—These men are now more vexed than ever; the convention declared in the constitution that their claims shall not be recognized; their exertions in the present election will be to get the ascendency in the congress, and advise the rejection of so much of the constitution as may affect their interests.—Burnet is of that party, and his cabinet also. From his conduct with Santa Anna, it is said that his life is in much danger."

[From Zion's Watchman.]

A Colored Skin.

And this is the ground of all the prejudices against the colored people of this land—and this prejudice, strange to tell, is stronger and more inveterate in many parts of New England, than it is in the far-famed "negro-land"—the chivalrous South. It is often urged by pro-slavery men, with great warmth, that the negro ("nigger") is a degraded, uncultivated, vicious sort of creature, altogether incapable of taking care of himself, and wholly unfit for any society but that of his own color.

This is a strange doctrine for men to preach now-a-days, but not so strange as the paradoxical views of some of the *learned* of the age, who seem to think, if there is meaning in their words and actions, that the "niggers" are an improved race of the *orang outang*! But, probably, those who entertain these views of the negro ought to be set down as a ranting, fanatical class of ultraists, who have neither scriptural reason nor common sense, on which to build their strange notions.

Our faith on this subject, however, is totally different from a great majority of the "pale-faced millions." We believe the negro is a child of Adam—a human being, possessing a soul no way inferior to the rest of the human family, and capable of as

high intellectual and moral improvement and enjoyment as any other class of men.

"But, if so," says an objector, "why don't we have negro lawyers, doctors, poets, statesmen, ministers, etc. etc.?"

Why, a very good reason, to be sure.—Look at the DISABILITIES under which the negro lies!—LEGAL DISABILITIES, too, beside those imposed on him by the unwarrantable prejudices of the white man. And pray what are the reasons of these disabilities? Nothing but a BLACK SKIN.

Supposing the colored people of this country should claim a right at the polls, and a seat in the state legislature, why, they would be denied that right with a sneer—"Oh, you have got a black skin and woolly hair—*you're a nigger!*"

This is one reason why millions are enslaved in this land; and this poor, baseless reason shuts thousands of the colored youth from the high schools and colleges of our boasted country. And this impious reason, too, renders colored children the butt of ridicule even in our common schools. Oh, what well-bred, sympathetic, clever creatures, white folks are! Astonishing, considering their superiority, that they should show the "niggers" so much lenity as they do! The colored lad or lass may not enter a high-school. Why? "You're a nigger!" nor the college? "No;—you are a nigger, you know, and *we*, (the faculty, and we, too, the freshmen and sophomores) don't have niggers here."

"You have got a black skin, thick lips, and a woolly head—you are nothing but a nigger. Is not this the reason why some Christians (?) cannot go to the sacrament with a colored person? And was not this the sole reason why a Methodist minister somewhere in the United States—no matter where—not long since administered in a cold, heartless manner, to a couple of colored females, the symbols of our Lord's body and blood? And let it be remembered, that this same minister once drove these pious colored persons from the holy altar before he administered to them the sacrament, just because they belonged to the race of "niggers." *Query.* Did that minister remember, while in the act of driving these persons from the Lord's table, that "GOD hath made of one blood all nations to dwell on the face of the earth," and that "with JEHOVAH there is no respect of persons?"

But so it is. The colored man is kicked from "pillar to post;" he can't do anything, nor be anything—and all because he is branded with the epithet "nigger." This is the case the land over, with, perhaps, few exceptions. In the city, town, and little village—in the stage, steamboat, and on the rail-road—the colored man may not speak, act, nor hardly think like other folks—all because he is a "nigger."

With all these impediments in the way, and discouragements before him, is it not a wonder that the colored man ever acquires wealth, and a respectable standing in society? Certainly; but, thank heaven, there are some of the colored race, who, by correct habits, and manly, Christian deportment, force even the *white niggers*, (and they are as numerous as the blacks ones) to confess that they possess something, approximating the human mind.

Go on, dear brother; and by the blessing of God on your labors, and the labors of others who are engaged in the same good cause, the time will certainly come, when the colored man can pass our streets without being insulted from every *groggery* and *gentlemen's hotel*(!) with unmanly salutations. A FRIEND OF MAN.

Colerain, Mass., Oct. 1836.

Obstacles to the coming of Christ's Kingdom.

The article following, the reading of which we hope our readers will not omit on account of its length, is the substance of a sermon recently delivered in Troy, Ohio, by B. Fowler,—a clergyman, we presume; but whether clergyman or layman, the paper from which it is taken does not say. Nor are we told of what creed he is, or to what sect in religion or politics he attaches himself. Nor indeed are we anxious to know these particulars. It has *preaching* we admire and approve. It is truly edifying. It goes warm from the heart and reaches the heart, and cannot fail of making every one better who will read it with a disposition to be benefited!

The text on which the discourse is founded is a part of that prayer which the Saviour of men gave to his disciples, and shall be the language of every one, *Thy kingdom come.*

"Our Lord," says the preacher, "has set up a kingdom in the world. It is the kingdom of holiness, and embraces all true christians. While its grand object is to exalt God, and to render holy and happy all its subjects,—it aims at the complete overthrow of all that opposes God. No vice is so secret as to be left unexposed—no wickedness so daring as to be left unattacked. In accordance with the first principles of its constitution, which are expressed in one word, *love*, its subjects are to go forth like Immanuel, unarmed; and like him, ready to suffer for the relief of others; drag to light the hidden works of darkness, and lay the axe at the root of every species of wickedness.

"In its commencement, though in opposition to earth and hell combined, it took no carnal weapons, nor does it sanction or need them for its defence. Christ informed his disciples, that they who take the sword shall perish with the sword. When the church, ignorant of its own vital principles, has attempted to extend itself by arms, indignation and wrath,—tribulation and anguish have come upon her. The vials of the wrath of God have been poured out upon her—her cup of suffering has been full—she has weltered in her own blood, and her subjects have been compelled to flee to the mountains, the caves and dens of the earth, till they have learned that the disciples of Christ are not to fight to establish his kingdom; that the conquest of the world is to be a moral conquest, and that the victory is to be achieved by light and love.

"It has in every age been edging away superstition—mitigating the ferocity of war—softening the asperities of men—throwing with awful indignation upon slavery—throwing off the shackles of ignorance, and setting free the human mind; and the expectation of its subjects is, that it is imperishable—yea, the veracity of God stands pledged. It is your Father's good pleasure to give you the kingdom; and it shall become glorious; a name and a praise in all the earth. The righteousness thereof shall go forth as brightness, and the salvation thereof as a lamp that burneth.

"When we pray, Thy kingdom come, we not only express a desire that true religion may prevail, but that every obstacle to the coming of the kingdom may be removed.

"I propose to notice in connection with their remedy, four great obstacles to the coming of Christ's kingdom.

"I. Intemperance is an obstacle to the coming of Christ's kingdom, and a sin. It is a sin of the nations; it has slain its thousands and tens of thousands; it is ruining individuals, disturbing families, impoverishing society, paralizing law, blotting out from the soul the image of God, brutalizing the mind. This work of death for ages has been going on throughout the civilized world.—But this foe has been met; not by the sword but by the simple principle of temperance wielded by voluntary associations. And what has been done? Intemperance has *been checked. From the reports of the* American Temperance Society we learn, that two millions of persons in this country have ceased to use ardent spirits. More than eight thousand temperance societies have been formed, embracing more than one million five hundred thousand persons.—Twenty three of these societies are state societies. Four thousand distilleries have been stopped. Eight thousand merchants have ceased to sell. Twelve hundred vessels sail from our ports without it. Twelve thousand drunkards have been reclaimed.

"How has this been done? By the spread of intelligence; by disclosing the evils of intemperance; and proving to the world that the use of ardent spirits as a drink is sin—and that to abandon it is right, and the best mode of putting a speedy end to the countless evils of intemperance. What plan is yet to be fulfilled? The American Temperance Society have resolved to embody the facts of the several reports in one volume, under the title of Permanent Temperance Documents, and to furnish a copy of it as far as practicable for each preacher of the gospel, physician, lawyer, legislator, and secretary of a temperance society; and also for each young man in all public seminaries of learning, and for each school teacher throughout the United States. The object is to furnish the principles and facts for all those classes of persons, who may be expected to communicate most extensively the knowledge of them to the whole community, and especially to the young.

"It is also proposed that each family of emigrants which has or may come into the country, should be supplied with a copy, and that a number of copies should be furnished for each missionary of all denominations, and in all parts of the world.

"It is also proposed to send a copy to a number of distinguished and philanthropic individuals, in all countries; accompanied with a letter, briefly stating what has already been done on this subject; and suggesting some of the prominent benefits, temporal and eternal, which (should men cease to drink intoxicating liquor) would result to the human race; and inviting a prompt and universal co-operation.—See 8th Report for 1835.

"Glorious plan! Give to this principle its full power to work, and under God, the tears of thousands shall be wiped away, prisons shall be to a great extent vacated, daggers shall be sheathed, and peace of families established. Let intemperance appear sin.—Let it be known and felt that drunkenness is a reproach to any people. Throw out facts. Show us intemperance at war with the best interest of man; at war with God; and it must and will stop; drunkenness will cease and temperance become the stability of our times, and the way prepared in this respect for the coming of Christ's kingdom.

"II. War is an obstacle to the coming of Christ's kingdom, and a sin.

"What lamentations—what wailings and sore distress has it wrought! No one will suspect Edmund Burke of exaggeration, but the testimony of this great man is,—"War is the matter which fills all history; all empires have been cemented with blood. It is an incontestible truth, that there is more havoc made in one year *by men*, of men, than has been made by all the lions, tigers, panthers, ounces, leopards, hyenas, rhinoceroses, elephants, bears and wolves, upon their several species, since the beginning of the world." Could you set down and count the millions that have fallen in war; could you take your stand on some battle ground where civilized nations have met, and call up the dead that have fallen, and witness their stripes and wounds and moanings and blasphemies, you would be ready to exclaim, Surely this is the very slaughter-house of hell.

"Little, very little good on the whole has resulted from all the blood that has been spilt. War and conquest have been but a transfer of oppression and cruelty. But war must cease, not by fortifications or high walls, or brazen gates, or armies, or navies; but by virtue of that principle which is contained in these words—Thou shalt not kill: Thou shalt love thy neighbor as thyself.

"Take the simple principle, *peace*, and abide by it. Show to the world the sin of war, as you do the sin of intemperance.—Let it appear sin. Give to the principle of peace the power which voluntary association can give it; rely on God for the defence of all that is good—on the principles created and established in heaven,—then may we hope that this evil will eventually be staid—then there will be a revolution of principle; the spirit of war will be dead; and then may ploughshares be beaten into pruning-hooks, and the way for Christ's kingdom prepared.

"III. Idolatry is an obstacle to the coming of Christ's kingdom, and a sin.

"Idolatry, with all its bloody rites and ceremonies, controls six hundred millions of the human family.

"Intwought into the very foundation of government, it brings to its aid the customs of former ages, and prejudice and superstitions; robs the eternal Jehovah of the honor due to him only; blasts with mildew and death man's moral nature, and shuts up the eyes against the light. But the great earthquake which shook Babylon, is shaking the nations; the high walls of abomination must come down.

"The work has already commenced. Idolatry, though far remote, can be reached by every christian in the land. Societies are formed, contributions are laid, missionaries are sent and bibles read. Some contribute some go as missionaries; those who can do nothing more, can lift up their hands to the God of heaven and pray for the rescue of the world. God has blessed these efforts, and heard the prayers that have been offered:—and now the lamp of life is seen glimmering on the plains of India, in the dark regions of Tartary, the islands of the Pacific seas, and the far western wilds. Light is beaming upon the nations, the fountains of idolatry are breaking up, and the strongest bulwarks of darkness tremble. The loathsomeness of heathen customs is giving way to the practice of virtue—the worship of idols, to the worship of the true God—ignorance and superstition, to religious truth. Sabbath days and Sabbath schools and temperance societies are now known, where a few *years since, licentiousness* and self torture and degradation of the lowest degree, prevailed.

"All this has been achieved, by the blessing of God,—through the combined influence of christians, in this and other enlightened lands. Let the work go on, and soon idols shall be abandoned, and the way for the coming of Christ's kingdom prepared.

"IV. Slavery is an obstacle to the coming of Christ's kingdom, and a sin.

"Slavery, not as it existed in foreign countries in former ages, but as it now exists in our own country. About two millions and a half, increasing at the rate of about sixty five thousand a year, and to a very great extent shut out from the privileges of men—of freemen, and from the sympathies and prayers of God's people. In some parts of our own country, where the flag of liberty is waving, the minister of Christ is forbid to speak out upon this enormity. He may speak of intemperance, and war, and idolatry, but if he speak of this crying sin in the nation, he is branded with opprobrious epithets, as one that troubles the country, when it is no more he that troubles the country, than it was Elijah that troubled Israel.

"The traffic in human flesh is an obstacle to the coming of Christ's kingdom, and a sin.

"The traffic in slaves on the coast of Africa, is pronounced by this and other countries, *piracy*, and is punishable with death; but slaves are bought in the District of Columbia, the head quarters of freedom, and sent around to New Orleans; and this is sanctioned by the laws of our country as a lawful trade. What logic! what principle! Is it not as great a crime to buy slaves, and drive them chained one thousand miles by land, as it is to send them three thousand miles by sea? Is it any worse to convey them across the Atlantic, than it is to transport them from the Atlantic, through the Gulf of Mexico, to Louisiana and Mississippi?

"How is slavery and this internal traffic an obstacle to religion? I might here detail to to you many well attested and appalling facts. One only must suffice. In 1836, a gentleman in western Virginia possessed among others, two slaves, men, apparently thirty or thirty-five years of age, who had each a wife and several little children. Their master, it seems, was kind and humane to them for a time. At length a slave merchant from the south appeared, and offered a high price for the men. They were sold without their consent, and torn from home, wives and children. The monster was obliged to turn from the sight of their parting with their families; they were placed on board a steam-boat going down the Ohio.—One of the passengers informed me, that these men wept not aloud—but that during the day the tears were coursing down their dark visages, as they spoke of their children their wives, the chain that was upon their feet, and their future destination; and begged the passengers to purchase them that they might return home. They were doomed to the marshy, sickly plantations of the south.

"How does slavery hinder the coming of Christ's kingdom? It so hardens the heart, that a man, without emotion, can under circumstances like the above, buy slaves, with a heart to make an apology for what he does. It breaks up the relations of families: licentiousness prevails: the religious government and instruction of youth are neglected: men are forbid to read the word of God:—even immortal beings are treated as mere chattels: their minds are brutalized; their condition is in many instances too bad to be described—it can only be felt. I do not say that all masters are equally hard hearted; but it is true of the system. It tends to make the white man haughty and wicked and hard hearted—and to brutalize the slave. And is it not sin? Do by another as you would have another do by you. Would you be willing to be sold like those men, and sent to labor on some distant plantation? And is not slavery a sin?

"Thou shalt love thy neighbor as thyself. Are slaves treated as freemen would like to be treated? is it not sin?

"He that oppresseth the poor reproacheth his Maker. Is not a slave a poor man? Is not the system oppression? Is it not sin to reproach your Maker? and is not slavery a sin?

"Give it the fairest name it will bear; make all the exceptions of kindness and compassion; take it as it really is; and slavery as it exists, is a system of horrible barbarity. But it is not so bad as to be given up as hopeless. The system must come down, because it is founded in oppression and sin.

"It is said we have nothing to do with the subject, because it is a great and exciting subject, and because the pioneers of the work of emancipation are rash. I have regretted this evil, and I here enter my solemn protest against any participation in rashness and denunciation. But is the cause of the oppressed to be abandoned, or let alone for years, because of the indiscretion of some individuals? Must the minister of the gospel pass by this mammoth sin, and wink at it, because some men have been indiscreet, or through fear of being called rash?

"But it is a difficult subject: it staggers the nation: Congress has no power! and the states have no power!

"The conversion of the world is difficult: to overthrow idolatry is difficult: to persuade men not to fight and war, is difficult: to persuade men to become temperate, is difficult: any reformation is difficult.

"And if we are to cease our efforts, because reformation is difficult, we may at once disband our temperance societies, recall our missionaries, stop our bible and tract presses, and call upon God for the fires of the last day to put an end to the sins and iniquities for which no remedy can be found. We are not to stop because the work is difficult.

"But the sin is not with us; it is not in our midst. Neither is idolatry. But your missionary societies—all classes of community can see how their influence is felt among the heathen. Slavery is not so far distant as the worship of idols.

"What can we do? What have we done? Friends of Liberty! Philanthropists! Lovers of your country!—What have *you done* for the emancipation and instruction of two millions and a half of your oppressed fellow creatures?

"Christians! What have you done? Some of our fathers present were brought up on the ground where the evil exists. You have seen and felt the enormity of the evil in all its length and breadth; and you have fled from it. But what have you *done* for the oppressed? Have you pronounced their case hopeless? Are you not blamable for not having done more? But what could we—what can we do? Let this be made plain.

"Proceed as you do with respect to other great evils. Bring the truth before the mind; get understanding. Read upon the subject; associate yourselves as you do in the temperance societies. Let the world know that your face is set as a flint against oppression; that your prayers and sympathies are in behalf of the oppressed, and that your prayer is, *Let the oppressed go free.*—Seek not for a palliation, but a remedy. Inform your children; contribute of your substance for the spread of intelligence. This you can do. This, many of you are doing, respecting intemperance and idolatry.

"How will this do good? How does the temperance society do good? The youth unite; all classes unite in societies; addresses are delivered; public opinion is corrected; intemperance is a reproach. At a meeting of the society, one man from New-York, another from Boston, another from New-Orleans, and another from Cincinnati are present; and witness the youth taking the strong ground, to refrain from all intoxicating liquors as a drink. As the strangers return—on their way, in the stages, on the steamboats, they relate the facts respecting the youths' temperance society in Troy; at home they relate them; and by this means, temperance principles are established; youths' temperance societies spring up; thousands are reclaimed, and tens of thousands remain sober men. And how do temperance societies do good?

"Take the same stand respecting slavery. Let it be known that we dissent *in toto* from slavery. If we are guilty in part as members of the same community, let us ask of God pardon, and manifest our repentance and our good will to the oppressed by doing something for their relief.

"Form societies; discuss the subject; men from all parts of the country will be present; the discreet exhibition of truth will affect the hearts of men; the doctrine that slavery is a sin will be established. The man who holds slaves is not abused by telling him the truth. His heart will burn within him when the voice of the civilized world is against him. Thus on gospel principles reformation commences, must proceed, and will yet be acomplished.

"Suppose for a moment, that you were a slave. Suppose that the wife above mentioned, was your wife; those children, your children; and the chains on your feet, and perpetual bondage your portion. There is the child struck off under the hammer; suppose that child yours. There is a man cruelly whipped; suppose that man yourself. Slaves have friends, and feelings, and souls.

"The most tumultuous indignation and restlessness, and anguish and despair, would arise in your bosom; you would be driven to desperation; and it almost assumes an inflammatory appearance to make the supposition. But is the minister of the gospel to withhold the golden rule for fear of excitement? what ye would that men should do to you, do ye even so to them.

"Were you in bondage on a plantation in Mississippi, what would you say to a son in Troy?—"My son; tell merciful men our wrongs, our sufferings, and our stripes; and let them devise such plans as benevolence dictates for our relief. O help! help! for the merciful man faileth."

"What can we do? Take the principles of the gospel of peace, and do as you would be done by. Look upon the evil with a calm and steady eye, as a patriot and a christian. Let all sectional jealousies be buried. Let us unite in this cause of nature, and man, and God, like a sympathizing community of brethren. Let the liberal devise liberal things. Let the north give up, and let the south keep not back. Let the government discharge its high obligations with corresponding energy and promptitude. Open the way for the ultimate annihilation of slavery at home. Let the slave trade be entirely suppressed. Let the benighted, long neglected and insulted slave *enjoy the light of the gospel*, and the sources of that moral and intellectual elevation which ennobles the human character, and swells the tide of human happiness.

"Let the banner of freedom and civilization which waves over our capitol, and vessels, be the banner of truth; and while we open the doors to the thousands of emigrants, which are yearly landing on our shores,—let us not be guilty of grinding the face of the poor slave, and trampling into dust, a part of the heritage of God.

"I turn my eyes to the south, and see two millions of slaves returning at night from the field of labor, some bleeding with stripes—some manacled with chains—some sold for the first time, and torn from their parents and friends and lodged in a slave-yard, on a journey to some distant plantation; some in a more favorable situation; all wearied by hard and cruel labor. As the shades of night encircle them, I see this vast multitude silently bend their knees before the throne of grace, and raise their toil-hardened hands and weeping eyes, and lift their hollow voices to heaven's chancery on high, and thus plead for mercy—"Almighty God; in mercy, we beseech thee, look upon our despised race. We are weak; our oppressors are mighty. Has thy mercy clean gone forever? Shall morning come and go, only to renew our toils and suffering? O send thine angel of mercy, and save us! Raise up the benevolence of the white men, for we lie at their mercy. Save, Lord, or we perish!"

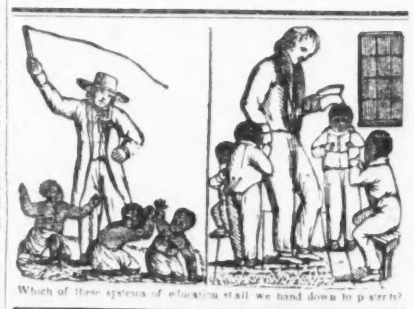
"Thus might they plead, and would if they knew how. And shall they not be heard? What will be done if an effort of a peaceful moral nature is not made in their behalf speedily? There is no need of the power of prophecy to predict. They must be free. Two millions and a half increasing at the rate of sixty thousand a year! It will soon take all the armies in the world, to keep them in subjection. God will, ere long, avenge their oppressors, if the yoke be not removed.

"We believe that unless they are soon set free on the principles of the gospel and philanthropy, they will ere long arise in the spirit of '76, and resist oppression; not of *tea taxes*, but oppression—the darkest, the foulest, the most merciless, that has ever blackened the annals of the world. They will rise, and fight not in regular combat, but in desperate madness. Will you use your influence to save us and them from such direful results? Go, exert a peaceful, righteous influence in their behalf?

"In selecting this subject, and laying before you the four great scourges of nations, I have sought the guidance of the Spirit—I have preached the preaching God bids me. I have pointed out to you briefly, the sin of intemperance, war, idolatry, and slavery.—I have plead the cause of the oppressed; I have done for them what I would do for you, were you in bondage, and they present.

"In view of this subject we remark,—Christians have no time to waste. Would you prove the friends of God or man—would you aid in the emancipation of the world from the thraldom of iniquity,—take no carnal weapons; take the principles of the gospel; investigate the subject of intemperance; look at it in all its length and breadth, & lend your strength and influence in exterminating the monster. Look at the evils of war, and weigh the principles of peace; contribute largely for sending the gospel to the heathen, and forget not the slave. Take large and comprehensive views of things; cast your eye forward to the time when intemperance and war and idolatry and oppression shall cease. Remember that the end of these things is at hand: they are to cease by ceasing to perpetuate their causes.

"Wink not at sin—at home or abroad.—Pray largely, not without works, Thy kingdom come. And may He who guides the destinies of nations, impart his blessing to the means employed for the overthrow of sin."



Which of these systems of education shall we hand down to posterity?

HERALD OF FREEDOM.

CONCORD: DECEMBER 3, 1836.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.

DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

The Texas Question, which occupies our first page, should be read and pondered by all,—and especially by those who do not wish to perpetuate the abominations of slavery. The facts there disclosed cannot fail to produce conviction in every mind not darkened by prejudice or avarice, that schemes the most nefarious are in contemplation by a combination of southern speculators, aided probably by some of our slave loving northerners, to effect a dismemberment of the republic of Mexico, throughout which slavery is now abolished, and of annexing a portion of it to the United States. Here, several new States may be from time to time formed, as the exigencies of the times may require, and the American slave market opened, or rather extended, to take off the surplus now *growing* in Maryland, Virginia, and others of the older slave states.

An Anti-Slavery Society was formed, a few weeks since, in Westford, Vt., consisting of *three hundred and twenty* members—none under 14 years of age. The town, it is said, will go for abolition, en masse. This is as it should be.—This act of the good people of Westford is a practical demonstration of their attachment to the doctrine of *equal rights.*

The emancipation of the Jews has been proclaimed in the electorate of Hesse (Germany.)

[For the Herald of Freedom.]

"True Religion seeketh to impart itself."

The spirit of Heaven is the spirit of true benevolence; and from the first moment that Christ is formed in the soul of man the hope of glory, there is implanted in his breast a spark of this celestial spirit. And it is not placed there to remain a spark. It is not its nature to remain locked in the silent chambers of one individual breast, but to dart its overpowering beams into the darkness of other minds. He who is made to know the height and depth, the length and breadth of the love of Christ, will almost forget his own existence and go forth in a flame of burning love to other souls for whom Jesus died. And his desires will not be confined to the circle of his own particular friends, or to the mere vicinity of his birth-place,—but will be far-reaching as earth's remotest bound. His sympathies will not only be awakened for those who reject the light which shines around them in christian lands, but his heart will bleed over the horrors of unmitigated heathenism. Where the spirit of true religion is, there is the spirit of vigorous, expansive, wide-spreading benevolence, for "there is no true piety apart from a desire of its extension." How often do we see sinners who are brought to make an unreserved surrender of themselves to God, transported at once from that contracted sphere of selfishness in which they had grovelled to such a state of feeling that they seem only to live in other beings. Place before them at this time incentives to christian action,—present to their minds nations involved in the gloom of spiritual night, no matter how remote from themselves, and how ardently do they inquire, Lord, what would thou have me to do for these wretched heathen?—And when an avenue is opened through which the blessings of the gospel may be communicated to them, how cheerfully do they lend their aid to this benevolent object. Nor will the interest thus excited in distant objects interfere at all with the progress of piety in their own souls, but will serve rather to promote it. Is it not a sad mistake, that during a season of revival no foreign object must be introduced? Must a people wait till the spirit of God has withdrawn from them before they extend the hand of relief to destitute humanity? Suppose a messenger on an errand of mercy to the churches, for instance an Agent of the Bible Society, learning that God by his spirit was operating on the heart of a certain people, & fearing that to present before minds thus impressed, the object of his agency would cause them to resist the spirit's influence and prevent their salvation, passes by and goes to a place spiritually cold as the shades of death;—would God be well pleased with that servant? Is there any time from the first hour of seriousness to the bright dawning of celestial hope, when faith triumphantly operates on every power of the soul, in which the presentation of any of the great objects relating to the Redeemer's kingdom, if advanced with christian tenderness would prove injurious? Would it serve to stifle the convictions of an awakened sinner to speak to him of deathless millions destitute of that precious word of eternal life which had just broke his own guilty slumber, and in which he was assiduously learning the way of eternal life? Would it check the glowing aspirations of a soul just transported from the prison-house of sin, to bring before its spiritual vision the claims of a world lying in wickedness;—or to present to it the blackest picture which darkens the whole scene, a nation of heathen in a christian land, who by millions of christian freemen have no acknowledged claim to liberty of body or soul, but who, though "formed in the image of God" and "redeemed by the blood of Christ," are robbed of their birthright and denied the blessings purchased for them with the precious blood of the Son of God. Ah! no; benevolence must have objects, when suffering humanity in any form elicits aid, that charity, which kindles and glows in every lineament of the new-born soul, rejoices to extend its salutary influence.—And however often it is called to encounter the haggard form of human misery in whatever shape, or to reciprocate in scenes of human suffering, it will not affect the springs of its felicity or check the ardor of its heavenly devotions. The strongest feelings of human kindness are in perfect accordance with the spirit of the gospel. And is it, as some suppose, correct to impute the absence of revivals to the introduction of those objects which are calculated to call forth the most exalted powers of the human mind, and to prompt the christian to benevolent exertion? When God withdraws his spirit from his people, there is a sinful cause. But can it be sinful to extend to pagan shores the holy light of the gospel of Christ?—to give the Bible to every accessible nation and family on earth?—to build the waste places of Zion?—to check the progress of intemperance?—the sin of licentiousness?—or, to shed the tear of sympathy over the unparallelled sufferings of the oppressed? Oh! no—while the powers of darkness retain possession of one inhabited spot on the face of the globe; while to one family the sabbath sheds its heavenly light in vain; while one soul is unblest with the treasure of God's holy word; while the heaven-daring sins of sabbath-breaking, intemperance, and licentiousness are practised in the full blaze of gospel light; while the very soil which is sanctified by religion, is watered with the tears, and stained with the pollutions of slavery, christian benevolence should not cease her efforts to rescue the world from the dominion of sin. And though some of a church or community, who stand forth to vindicate the rights of man, may be charged and even justly chargeable with incorrectness of sentiment, and undue severity of language, let not the minister of Christ presume to think, or dare publicly to impute the low estate of religion in his society to what he is pleased to call these exciting subjects. Let him humbly seek for some more probable cause, and his inquiry will doubtless result in the refutation of every objection to the unceasing operations of all those benevolent associations upon which God has indelibly fixed the seal of Divine approbation. Let him feel too, that he is in no small measure accountable for all the indifference, which his people may manifest towards these heaven-approving objects. If ministers can sleep, or let their people sleep at such a day as this, when long concealed truths like pointed arrows are flying through the land; when sins which the hand of charity has softened, and the mantle of charity covered, are made to appear in all their obnoxious features, they betray the trust which, with the commission of their blessed Lord, has descended upon them. Some of Zion's watchmen are indeed awake; and unawed by the enemy, who, understanding the indications of the times, is rallying his forces, are making a most sublime and soul-cheering movement. And woe to them that are at ease in Zion! Woe to the watchmen, who do not sound the alarm, and lead their people on to the contest now waging with the powers of darkness! Many of the soldiers of the cross are ready to go forth to the conquest of the world, waiting for the movements of their spiritual guides.

A Friend of true Benevolence.

[For the Herald of Freedom.]

Derry Anti-Slavery Society.

The inhabitants of Derry, favorable to the immediate abolition of slavery in the United States, at a meeting held on the 19th of November inst., after making choice of Gilbert Pillsbury Chairman, Enoch Pillsbury, Secretary, read and adopted the following

PREAMBLE AND CONSTITUTION.

Believing American Slavery to be a sin against God—and a palpable violation of the letter and spirit of the Declaration of Independence, which recognizes all men as born free and equal, possessing certain inalienable rights, among which are life, *liberty* and the pursuit of happiness,—because it evidently deprives rational beings of the possession and enjoyment of these inestimable blessings,—regarding them as goods and chattels,—sinking to the level of brutes more then two and a half millions of Americans, whom God created "a little lower than the angels,"—and consigning them to the lowest depths of physical, social, intellectual and moral degradation, and believing moreover, that moral means alone are to be used to eradicate this evil—We, therefore, agree to organize ourselves as a Society and adopt the following

CONSTITUTION.

Article 1. This Society shall be called the Derry Anti-Slavery Society and shall be auxiliary to the New-Hampshire Anti-Slavery Society.

Art. 2. The officers of this Society shall be a President, Vice-President, Secretary, and three Directors, who shall constitute the Executive Committee of the Society; and shall hold their respective offices until others are chosen in their stead.

Art. 3. The object of this Society shall be to enlighten public opinion with regard to Slavery, and to endeavor by all honorable, lawful and moral means to effect its speedy and entire extinction in the United States.

Art. 4. Any person over fifteen years of age may become a member of this Society, by signing the Preamble and Constitution—and may withdraw from the same by giving notice of his intention to the Secretary.

Art. 5. The annual meeting of this Society shall be held at such time and place as the Executive Committee may direct.

Art. 6. Additional meetings may be held at other times and places as the Executive Committee may direct.

Art. 7. This Constitution may be altered by a vote of two thirds of the members of the Society.

The following officers were nominated and chosen.

Dea. John Humphrey, *President.*
Dea. William Ela, *Vice President.*
Rev. Samuel Hoyt, *Secretary.*
Dr. Daniel Tenney, Samuel C. Kimball, Capt. Daniel P. Page, } *Directors.*

Voted, that the proceedings of this meeting with the Preamble and Constitution be published in the Herald of Freedom.

The Society at present numbers eighty-eight.

S. HOYT, *Sec.*

Derry, Nov. 23, 1836.

[For the Herald of Freedom.]

Intemperance---Slavery.

Mr. Editor,—While musing the other day upon the opposition of this country to slavery "in the abstract," it brought to my mind an individual with whom I have been acquainted from childhood, and whose melancholy history may, perhaps be compared to that of this country in regard to the crying sin of oppression.

The person of whom I am speaking was the son of an independent, and for the community in which he lived, wealthy farmer. He had been educated with tenderness, but not with that effeminate delicacy, that most children are, whose fortunes supersede the necessity of either bodily or mental exertion. All the advantages the most favored youth in the neighborhood possessed, he enjoyed for literary and scientific attainments, and his father dying about the time he became of age, left him a handsome patrimony, and soon after he established himself in trade in a neighboring village. Thus far all seemed summer sunshine; no clouds had obscured his morning sun, or obstacles crossed his path. His youthful wife, as she pressed her smiling infant to her breast, was probably cheered and animated with the reflection, that the husband of her bosom and father of her child was respected, and the prospect in view was not inferior to any around her. Some four or five years ago, I resided in the immediate vicinity of his store, and was sorely disturbed and pained by the intemperance and bacchanalian riots his traffic in spirits contributed to produce; and I determined, the first opportunity, to remonstrate with him upon the injury and immorality of his course of conduct. Soon an opportunity presented, when he replied to me as follows: "I am as much opposed to drunkenness and in favor of temperance as you are!—but then, rum has always been sold and always will be; if I don't sell it, somebody else will sell, and it is no more hurt for me to sell than it is for any other;—it is just as right and lawful to sell ardent spirits as it is any other article. The temperance cause is a good cause; but you are going too far, you are doing more hurt than good. A man has a right to buy, drink, or sell spirits, and it is nobody's business." I then tried to convince him of the danger he was exposed to himself, and in a kind manner to present the ravages the demon was then making among his own acquaintance, not excepting an elder brother, who, ere he had passed middle age, became almost a sot; and a younger brother, who spent his patrimony, became a drunkard and bankrupt, even before he arrived to majority. He admitted the truth of my statements, but denied their application to him,—said he was not afraid of becoming a drunkard,—he could drink or let it alone,—that he could govern his appetite, and when he had drank enough he could leave off. Do you want to know the subsequent history of this person? Before the brief period of three short years from that time, he not only became a bankrupt, two or three thousands worse than nothing, but an abandoned debauchee, and a diserable drunkard.

As I said Mr. Editor, while reflecting upon the relation this country has sustained to slavery, I thought it would compare with the melancholy history as given above.

While the poor wife was fancying herself in possession of independence, and her children born to affluence, the fell demon did worse than beggar herself and children. So while we have been boasting that we enjoyed the most rational liberty of any nation or people, and had the fairest prospect of transmitting to our children those inestimable blessings, civil and religious liberty, or rather securities for enjoying them; the monster slavery has nearly destroyed all the safeguards placed around our own inalienable rights, and made it very probable that our children after us will inherit, as the fruits of our folly, anarchy and oppression, if not slavery in all its forms. The individual alluded to said he was in favor of temperance,—and yet would deal out to his customers that which would make them drunk. This nation professes to be ardently attached to *liberty*, and yet have reduced and continue to keep in the most deplorable and heart-rending bondage that ever existed on the earth, in any age of the world, one sixth part of their fellow countrymen! Oh! the North are all to a man opposed to slavery says the anti-abolitionist.—The South are altogether in advance of the North in opposition to slavery, says the flippant Colonization agent, when he is around soliciting money to keep alive and uphold a prejudice almost as cruel as slavery itself. Yet notwithstanding all the opposition at the North and South too, slavery goes on increasing to an alarming degree, both as to the number of its victims and extent of territory. The southern lovers of freedom and the northern haters of slavery are not satisfied with its present limits, but are anxious for the acquisition of Texas, when they know the introduction of slavery and the slavetrade will be the inevitable consequence. "I am not afraid of becoming a drunkard" said the deluded and wilfully blinded man, "because I can drink or let it alone," yet he drank and became a drunkard. "We are all free and able to maintain our liberties," say the pro-slavery folks at the North; therefore we ought voluntarily to give up the most valuable rights of men. And unless we give them up at the demand of the South, Gov. Everett recommends to take the most essential privileges of freemen from us "by actions at common law." To conclude, as abstinence from intoxicating drink would have saved the individual alluded to, so we believe immediate emancipation only will save us from that which is producing a moral desert throughout the land, and sweeping as "with the besom of destruction" all the safeguards thrown around our inherent rights!

D— A—.

Campton, Nov. 23, 1836.

[For the Herald of Freedom.]

Anti-Abolition Measures.

Mr. Editor:—The Patriot quotes, with complacency and approbation, an account of a recent breach of the peace in the town of Newport in this county, headed "Anti-Slavery Fracas." This word "fracas" shows the estimation in which the law and the public peace of the land have got to be holden by the press. A most diabolical assault upon a portion of the people, is sneeringly termed a "fracas," and charged, in the title, upon those who were the innocent sufferers. As if a gang of drunken ruffians should break into the Senate of the State in session and the printer should publish it "*Senatorial fracas*," or should fall upon the Governor as he promenades your State-house yard, and beat him thirty-nine stripes, and Col. Barton should come out with a merry account of a "*Gubernatorial fracas*." But the gist of the triumph of the papers seems to be the manner and instrument, by which the Anti-Slavery meeting at Newport was broken up. It was the efficacious *measure*. "Public sentiment" "deprecates the measures of the abolitionists." Here is a specimen of their own measures. Let the people determine between the parties. The "property and standing" at Newport procured an old rum bottle, charged, as they pretend, with skunk's fœtor, and hurled it through the window among the assembled people, when it burst and discharged such an intolerable stench, that it nearly suffocated them, and they were obliged to flee from the house. This was the "*measure*" and truly it is in apt keeping and character with all their measures and with their cause. But mark the fraud of these friends of the Union. The contents of the bottle were not genuine skunk's essence, but vile and foul anti-abolition gas. The pro-slavery brethren procured some thorough-going mobocrat of their number, to burst his boiler into a rum flask he had carried about him, till it smelt enough to break up a town meeting; and then they palmed off the contents as genuine skunk; when in fact it was a most villanous and counterfeit emission of his own. Had it been nothing worse than we have all experienced about villages of a summer evening, in chicken time, why the meeting might have borne it, without dispersing. But this pro slavery funk—this breath of ruming mobocracy extracted and bottled, was absolutely intolerable. It would have dispersed a yard of he-goats, or a mob itself. It was too bad.—Honor among thieves.—We beg "public sentiment" to observe some limits in their defence of the Constitution. Clean, wholesome stones and brick bats, and even addle eggs, we are prepared for—but their *own personal gasses and miasma* we protest against as contrary to all civilized warfare. We appeal to them to keep their vapors and characteristics to themselves,—otherwise we must hold our meetings in the open air and on high ground.

SULLIVAN.

[For the Herald of Freedom.]

Slavery must go down.

Mr. Editor:—Slavery must go down. The fires of free discussion are kindled and blazing, and in the light of them, this uncouth night hag will be burnt out of the land. Slavery cannot abide the light of discussion. That light is shining, and pro-slavery cannot put it out. The extinguishers they attempt to clap upon it, it will set on fire and consume. The muddy water they throw upon it, from the engines of mobocracy, only brightens the inextinguishable fire. The perpetual flame is kindled and it will augment, till its wide flash shall illumine with the glories of truth every shadow under the cope of our heavens. The hag Slavery must have a salamander skin to stand the fires.—They ask us "how we are going to abolish slavery?"—While they are asking the stupid question, abolition is consummating. The discerning eye can perceive the uncouth monster system failing and declining like the slides down the white mountains—scarcely perceivable to the cursory eye, but moving down with irresistable and inevitable descent.

Free discussion will abolish southern slavery. Discussion in New-England alone would do it. Discussion in New-Hampshire would effect it. Free speech, free assembly and a free press any where in New-Hampshire—even in our gallant little county Coos, within breath of the White Hills, and confined to that location, but with *a free mail*—and southern slavery would go down before it. Wm. Lloyd Garrison and his Liberator, at Ethan Allen Crawford's white mountain Barony, with the free and lawful use of Crawford's "White mountain Post-office" would overthrow the diabolical system with the certainty of fate. He would pour a tide of anti-slavery down upon the South, through that Alpine Notch that would desolate the regions of slavery, down to the burning line; and it could no more be stayed than the lanches of mountain that came down upon the ill-fated inhabitants, a few years ago, in that tremendous pass. *Wm. Lloyd Garrison and his Liberator have already been the death of slavery*, under God. Ask John C. Calhoun and the Carolina Preston. They would not give an insurance for five years upon its lingering existence. Men ask "how you are going to bring it about." They can discern the sky, but cannot discern the signs of the times. Garrison and his Liberator planted in Canada, at the verge of civilization, at the very head of tide water, and canoe navigation of intelligence, would command the whole region of American slavery. It would all lie within scope of his guns. The South would demand of the Canadian governor (if they dared to—if he were a craven Marcy, or a heartless Everett—charming *pro-slavery scholar!*) to muzzle his press and lynch his person. They could not tolerate him so near as Upper Canada. Had the noble Garrison gone to Iceland and unfurled his peerless Liberator there, under the eye of Mount Heela, slavery would have felt his power, and his shot. Iceland is too near the South to be the scene of his incendiary operations.

"Why don't you go to the South?" We *have gone there*, on the wings of the wind. We go there daily. We go there in every mail and on every breeze, in every stage, steam boat and rail road car. We go there the more effectually by staying here. It is necessary to our presence there, that we remain here. We should not be there effectually, to be there in person. Here in action, is to be there in effect and result; and the reason pro-slavery wants us to go there, in body, is that we may no longer be there in spirit and in power.

Discussion is up in the land, and if slavery could not endure it from Garrison, single handed and posted at the North Cape, how can the afflicted old hag endure, when she is plied by the thousand archers his bold trumpet has summoned to the assault, and when Heralds of Freedom and State Conventions are blazing upon her from every point of compass! They had better be looking up preparation for her obsequies, if her worshippers mean to afford the comely old she-dragon the rites of sepulture.

HAMPDEN.

CHAPTER OF NEWS.

The Royal Printing Office at Paris, contains 56 founts of Oriental characters—comprehending all the known alphabets of Asia, ancient as well as modern: There are 16 alphabets of different European nations who do not employ the Roman characters, and of these latter, the establishment possesses 46 complete founts, of various forms and dimensions. All these founts weigh at least 828,000 pounds. The consumption of paper at the Royal Printing Office in a single year, amounts, on an average, to from 80,000 to 100,000 reams per day, which are printed for the use of the several public boards. The number of workmen employed regularly, is from 350 to 450.

Slavers Captured.—The English ship Vestal in the neighborhood of Grenada has recently captured three slave ships—the Negrinha, with 237 slaves on board,—the Empresa, a Spanish brigantine, with 434, and the Phœnix, a Portuguese brigantine, with 486 Africans on board.—being in all 1157 of our fellow-men, who had been doomed by the pirates from whom they were taken to worse than Egyptian bondage.—These three slavers were all captured by the Vestal in the course of eight days. Why do we never hear, says the print from which the above is taken, of a slaver taken by an American vessel of war? Because the powers that be had rather hold slaves than liberate them.

The British and American Steam Navigation Company have contracted for the building of the largest and most splendid steam ship ever built. It is intended for the London and New-York trade. She will measure 1900 tons—220 feet keel, and 40 feet beam; will be propelled by two engines of 225 horse power each, and in addition will be provided with sails; so that between steam and wind, it is expected she will make her way across the Atlantic with tolerable speed.—The expense is estimated at 300,000 dollars.

The ship Bristol, Capt. McKoun, from Liverpool, was wrecked on Monday morning Nov. 21, near Sandy Hook. More than sixty persons lost. The accident is charged to the negligence of the pilots.

A man named Thomas Davis, said to be a native of Newburyport, Mass., has been sentenced to eighteen months imprisonment in the Penitentiary at Philadelphia, for false affirmation at the late general election held in Westchester, Pa.

The following enviable entry occurs in John Evelyn's diary: "1663, June 19. This day I paid all my debts to a farthing. Oh! blessed day!"

Clerical riot near Montreal.—The Rev. Mr. Naud, was lately removed by the Catholic Bishop from the curacy of Ronville, and the Rev. Mr Lefrance appointed in his place. Naud refused to evacuate, when Lefrance went with a body of men armed with muskets, and turned his Reverend predecessor out at the point of the bayonet!

Resignation of Hon. John Clayton.—The Wilmington Del. Gazette says—"We learn from a gentleman, just from Dover, that Mr. Clayton has sent in his resignation as United States Senator."

Freshet in James River.—We learn that there was a great freshet in James River, on Wednesday last—the tide was two or three feet over the wharves at Richmond.

Taking the Veil.—The Alexandria Gazette says, that during the last week, at the Convent of the Visitation in Georgetown, four young ladies underwent the ceremony of taking the white veil.

The trial of the action brought by Judge Lawless against the publishers of the Missouri Republican, for a libel, has resulted in a verdict for the defendants, on a plea of justification.—The damages were laid at $10,000. The libel complained of was a charge of gross neglect of duty.

The Canal was closed at Troy on Saturday night. The steamboat from New-York for Albany could not get through on account of the ice.

Rev. Alva Sabin of Georgia, Rev. S. M. Wilson of Craftsbury, Rev. Guy Beckley of Northfield, Mr. Icabod Codding late of Middlebury College, and Rev. James Milligan of Ryegate, have recently been commissioned as Agents of the American Anti-Slavery Society. From a personal acquaintance with each, we doubt not they will be eminently successful instruments in preparing the public mind for the overthrow of American Slavery.—*Vt. State Journal.*

NOTICE

Pursuant to an act of the Legislature of New-Hampshire, passed June 30, 1827, empowering religious associations to assume and exercise corporate powers, We, Daniel Fitts, George W. Stone, and others, have hereby united and formed ourselves into a Religious Society, under the name of the Boscawen First Methodist Society.

PETER M. CHADWICK, *Clerk.*

Boscawen, Oct. 27, 1836.

POETRY.

[For the Herald of Freedom.]

The Missionary to Africa.

Methinks, far off on Afric's strand
I see salvation's herald stand,
And hear him thus proclaim:
"I've cross'd the ocean's surging wave,
To tell you Jesus died to save
Your souls from endless pain.

I have come from Columbia's soil,
Where Jesus' dearest friends did toil
For sacred *liberty*;
The trackless deep they wander'd o'er,
And, exiles on a desert shore,
Lived in obscurity.

From them, in God's great name, I come
To offer pardon through his Son
To all who will believe;
I've come to be your teacher kind,
Come to instruct the dark'ned mind,
And will you me receive?'

Now one, more grave than all the rest,
Moved through the crowd, and thus addressed
The speaker standing there:
"Go back to your own native shore,
And visit Africa no more,
Breathe for her sons no prayer:

Go back and this sad truth proclaim,
To your own nation's endless shame,
That we will not thee hear,
Since millions of our brethren there
The cruel chains of bondage wear,
And sigh for liberty.

Here, take your bible, haste, return,
We'll follow nature's light and mourn,
Till on the cloud Christ comes:
He'll then take vengeance on the free,
On you for the vile cruelty
You've shown to Afric's sons."

C. K. A.

Campton, N. H. Nov. 24th, 1836.

[From the Journal of Reform.]

To Abolitionists.

Fight on! 'Tis written, and thereto is set
The eternal seal, 'ye shall be conquerors.'
Think ye, the angel of the chain that binds
To harmony celestial, and God's throne,
Worlds numberless, forever must go forth
Hopeless and weeping, because earth persists
In tarnishing the link that touches her?
When brotherly affection God demands,
Through His vast empire, shall the glad response
Reverberate from distant Mazzaroth,
'Arcturus and his sons,' and countless worlds
Unnamed, invisible. WE LOVE! WE LOVE!
While earth sends up her harsh, discordant cry
Eternally, 'WE HATE!'

Shall man alone,
Of all God's creatures, as His royal law
Flows from His throne, subvert it? swelling up
His puny soul its precints to o'erreach,
That he, where God commands to minister,
May tyrannize,—and to his brother give
Hatred for love; dire hate and tyranny
Perpetual?

No! By the exceeding great,
The measureless compassion of our God,
In His Son manifested;—by the strong,
Enduring obligations of that oath,
Whereby, in His own name, He cov'nanted
Earth from hell's power to ransom; by the might,
The energy omnipotent, with which
His Gospel is invested, to subdue
To meek submission the rebellious heart,
We answer, no!

On then, and gather cheer
From this assurance; bonds and stripes must cease,
Oppression, cruelty and hatred flee
At truth's advance, as night, when coming morn
Dawns in the orient. Wait ye to be urged?
Let human nature outraged; let the law
Of heaven dishonored, rent and trampled on;
Let the great concourse in whose sight ye war,
Your brethren of all worlds; (for soul with soul
Communes in this vast business, and not one
Gazes down idly;) let these sympathies,
Clustering around you from the universe,
Let angels tears, and weightier than all,
Let Christ's injunction, 'Unto others mete
The measure you would wish for at their hands,'
Be night and day a fire and cloud before,
And rearward, Pharaoh's host, chariot and horse,
To urge you through the waters. Go! fear not
Dark, stormy, deep, impassable they seem.
But when you touch them in the strength of God,
These dismal floods shall backward roll in heaps,
And stand on either side, a towering wall,
While you, unharmed, walk thro' their midst
dry shod.

Duty of the Free.

Rise, freemen, rise! the call goes forth,
List to the high command—
Obedience to the word of God,
Throughout this mighty land.

Rise, free the slave! oh, burst his chains!
His fetters cast ye down;
Let virtue be your country's pride,
Her diadem and crown,—

That the blest day may soon arrive
When equal all shall be,
And freedom's banner waving high
Proclaim that *all are free*.

ANTI-SLAVERY.

Slavery.

1. SLAVERY converts *persons* into *things* in theory, and tends to make them *brutes* in practice.

2. SLAVERY extorts *labor* without paying fair *wages*.

3. SLAVERY puts *man's will* in the room of *God's will*, as the rule of duty for man.

4. SLAVERY makes *merchandize* of GOD'S IMAGE—sells the immortal soul for *money*—nay, shuts out the Holy Ghost from the soul, lest His work there should hurt the price of the body!

5. SLAVERY abrogates the marriage rite of the enslaved, or prevents its observance; and thus it compels the enslaved to live in a state of concubinage and pollution.

ABOLITION.

Abolitionism proclaims SLAVERY, such as is here described, and such as unhappily lives and reigns in our country, a SIN against human nature and against God. It holds and argues that every guilty man should instantly cease to practice this sin. It would have all the laws which uphold it, without delay, abolished; and the slaves should immediately be brought under the restraint and protection of just and impartially administered laws like other free citizens.

But what are the measures of the abolitionists?

1. To treat *all* men as *men*;—as immortal beings made in the image of the glorious God.

2. To pray for the enslavers and the enslaved.

3. To obtain and spread light upon the sin and evils of American slavery, by open, free, Christianlike discussion—by speaking the truth in love for all persons, and on all occasions.

OBJECTIONS.

1. "The Bible recognizes, and of course in some circumstances, justifies slavery."

One sentence is sufficient to dispose of this argument. *Slaveholders refuse the Bible to their slaves.* Strange that they should fear to add *moral chains* to the *physical!*

2. "Abolitionists are too sweeping in their denunciation. Slavery is not always, as they affirm, a *sin*, because slaves are often treated with kindness."

So are horses. Is it right to put a man in the place of a horse, provided that horse is a beloved and favorite one? And would you judge it kind treatment, if you were, under any circumstances, robbed of your liberty, and bought and sold like a beast?

3. "The slaves are unfit for freedom."

Are they all unfit? If not, then you must be an immediate abolitionist in regard to those who are fit. If they are, then how can any of them ever be made fit, for some, nay, many of them, have already enjoyed long enough all the possible influences which can be supposed to fit men for freedom while in a state of slavery.

4. "Slaves are paid wages, inasmuch as they receive from their master food and clothing."

"It takes two to make a bargain." You might as well call the grease he puts on his cart wheels, the wages of the ox and of the cart, as to call the food and clothing of the slave his wages.

5. "Many slaves have religious privileges. Their masters labor for the salvation of their souls."

So long as the slaves are kept in ignorance of the bible, and of their own rights as *men*, and consequently of their duties to God and man; and so long as their persons and purity are not protected either by public opinion or by the laws, their piety must be of a doubtful character.

6. "Many would not take their freedom if it were offered them."

Fairly and constantly give a man the option of liberty, and he can no longer be your slave. He may still be the slave of unjust laws, the victim of a wicked public sentiment, but he is not your slave, though he may choose to serve you under that name. Abolitionists do not trouble themselves about *voluntary self-sold* slaves, there are millions who would take their freedom if they could get it.

7. "The slave are better off than the free blacks."

According to our Declaration of Independence, every man has the right to be his own judge about his own "happiness." Now the question with us, is not whether the free blacks *are* happier, but whether they *feel* happier than they would in slavery.—If not, it is the plainest thing in the world, that they would become slaves, as they may easily do any day.

8. "The slaves in this country are better off than they would have been had they been left in Africa."

This may be true, and yet no thanks be due to slaveholders for it. Those who kidnapped men on the coast of Africa did it to make merchandize of them. Those who purchased them, did it not to make Christians of them, but to receive the benefit of their labor. Hence the crucifiers of Christ are entitled to as many thanks for the salvation of souls, as slaveholders are for any benefit which slaves may derive from being enslaved.

9. "The slaves have been "*entailed*" upon slaveholders."

If slaves have been entailed upon slaveholders, I know from observation, having lived among them, that they are very willing to receive and retain the entailment.—Why, then, should they complain?

10. "Slaveholders know that slavery is a curse, and are opposed to it, but cannot get rid of it."

If they know it to be a curse, they seem not to believe that their slaves are curses, or, if they do they are very loth to part with curses. When one runs away instead of calling in their friends to rejoice with them, they make chase with all possible speed after the poor *curse*, and sometimes offer fifty, a hundred, two hundred, or even five hundred dollars reward to any man who will take up and confine the curse until they can get it again.

11. "The slaves would cut their masters' throats if emancipated."

If they do so, it must be to get out of freedom, and according to this objection, there is more danger of the slaves killing their masters to get back into slavery, which may be done without any killing, than to get out of slavery, which often cannot be done without killing! To be serious, an objection so disgraceful to human nature, should not be brought forward without some fact to stand on. To the honor of our species, we are bold to say no such fact ever has been, or ever will be. See the history of all past emancipations, especially of 800,000 slaves in the British Colonies on the 1st of August, 1834.

12. "The slaves if emancipated would not work."

Well, what if they would not? Who has a right to compel them to work? Who made the slaveholder the executioner of God's sentence, that man shall eat bread in the sweat of his face? Not God, surely, for the slaveholder is himself a rebel against that sentence, eating bread in the sweat of other people's faces.

13. "If the slaves were set free, amalgamation would take place."

Not without the consent of the parties interested. And the citizens of this *free* country should be the last in the world to infringe upon the will of these parties, for the right to choose a partner for life is so exclusive and sacred, that it is never interfered with except by the worst of tyrants. But where does amalgamation exist?—Among the abolitionists of the North, or the slaveholders of the South? Where slavery has been abolished in the British West Indies, amalgamation has been abolished with it. If the objector is not satisfied with this answer, we turn him over to his brother objector, who says, that the blacks ought always to be slaves, because nature has planted such an antipathy between them and the whites that they can never intermingle.

14. "But suppose the entire North converted to your doctrines and society, that does not make the South give up the slave."

One thing is certain; the South never will give the slave up until the North is converted to our doctrines. While the North regards the colored man as it now does, it would be a Herculean, a desperate enterprise for the South to undertake the emancipation of the slave. The North must make its peace with the "free colored man," before the South can emancipate the slave. It would not save the country, or free the slave, to enact the abolition of slavery by Congress, and by every State *General Court* in the Union, without a moral change in the white population towards the black, and the consequent revolution of feeling in the black towards the white man. Nothing can effect this change but the action and prevalence of anti-slavery societies and principles.

15. "You declaim of the evils of slavery, and tell stories of sufferings—but how are you going to help it? Your object—your means—what signifies all this talk while you do nothing? You have not emancipated a single slave."

Our object is the abolition of slavery, to wit, of *mastery*. Our means, and only means—all we need, and all we desire is the *converting our negrophobating and negro-scorning countrymen* to our principles and our ranks. This we aim to effect in the ordinary way of the age; by association, preaching, the press, and prayer. These are the principles and measures, which professors of religion and doctors of divinity, "*deprecate*."

16. "We are all abolitionists at the North and what would you have more of us?"

Just such abolitionists you are, we reply, as slaveholding desires, and requires you to be. Abolitionists, who, opposing and overthrowing every doctrine and system you really dislike, let slavery go unmolested; who treat colored people among you as if they were made for slavery; who discourage their moral and intellectual elevation all in your power; who mob their friends among you for advocating their right to freedom; who tear down schools erected for their instruction; go South and hold slaves yourselves—are slaveholders to the extent of your occasion and convenience.

17. "The measures of the abolitionists, tend only to perpetuate slavery."

Do they indeed! Then pray how comes it to pass, that those at the South, who defend slavery as the "corner stone of our republican edifice," and wish it perpetuated, are so much opposed to our measures? How is it that the defenders of slavery are every where opposed to our measures and declare that we ought to be put to death for them without benefit of clergy, if our measures tend to put off emancipation and to prolong the existence of slavery? Ha, Friend?

18. "The slaveholders cannot emancipate, on account of the laws forbidding it."

In the same way individual robbers cannot cease to plunder on account of the rules and regulations of the band to which they belong. And did Daniel refuse to pray to the living God, when a law was made by the Government under which he lived to prevent it. Did the Apostles refuse to preach, when forbidden by the magistrates?

19. "But emancipation under such laws would be an injury to the slave."

Of that, the slave must be left to judge, because his is the right to judge. It is for him to say whether or not he will take shelter from a gang of wolves in the den of some very generous individual wolf.

20. "The interferences of abolitionists injure the slave, and makes his condition worse."

Then it was bad before. But is it worse? It would be very convenient for slaveholders to say so. But when are tyrants most likely to be humane, generous, kind? When no one questions their goodness or their rights, or, when narrowly watched, and laid under the strongest motives to show themselves as they have affirmed themselves to be.

21. "Abolition endangers the Union."

The threat of separation is almost out of date. The North is not urged to recede from the Union; the South would not gain anything by it. A dissolution of the Union would be the death blow to slavery.

22. "Your operations tend to excite insurrections."

This is a mistake. Insurrections are always excited by oppression, never by the hope of relief.

23. "They disturb the harmony of the churches."

Precisely that harmony which ought to be disturbed, viz: harmony of sin. And what is the spiritual condition of the church, or any branch of it which cannot bear the plain and faithful declaration of the whole counsel of God? We must not rebuke sin lest it disturb 'the peace of the church?'

[From the Edinburgh Secession Magazine.]

The American Colonization Society.

Happily the principles of the Colonization Society do not express the sentiments of the whole American people. A large and influential, and overgrowing portion of the community have, within the last two years, adopted the principles of immediate abolition, and are working these principles with prodigious effect. Their whole souls are in the cause—their energies are on its side—their prayers are for it—and their happiness is in its advancing prosperity. Their zeal and determination far outstrip ours when we were engaged in a similar enterprise; and the sacrifices which we had to make, in comparison of theirs, are only as the small dust in the balance. Here it was safe to sympathize with the slave, and labor for his rescue from the manacles that bound him, but there it is dangerous;—here it was easy, there it is difficult; here it was popular, there it is odious; here it was honorable, there it is ignominious. The man who, like Judge Jay, comes boldly forward and avows himself a convert to immediate abolition, instantly meets with defamation, insult and persecution. The man who, like Thompson or Garrison, devotes his time and talents to public discussion on behalf of the slave, in meetings and through the medium of the periodical press, exposes himself, it may be, to the rebuke of the president in the halls of Congress, and the curses and execrations of the planters and their minions. A price has been set on the heads of some of those who are most prominent in the conflict—their steps have been tracked by hired assassins, and their safety hitherto has been only in God. But yet, as the tide-wave of the mighty ocean advances steadily, notwithstanding the hurricane which opposes it in its course, so, in spite of all the fierce antagonist influence with which the principles of abolition have to contend, they are sublimely marching onward through the land, "conquering and to conquer." These principles, as modified by the existing state of American society, are, that slaveholding is a heinous crime in the sight of God, and that the duty, safety, and best interests of all concerned, require its immediate abandonment without expatriation; that the domestic slave trade ought to be terminated; that the character and condition of the people of color should be elevated, by encouraging their intellectual, moral and religious improvement, and by removing public prejudice, that thus they may, according to their intellectual and moral worth, share an equality with the whites of civil and religious privileges.

Extract of a letter from a minister of the gospel in a slave state, dated Alabama, Aug. 13, 1836.

"It is stated by some that preaching to the slaves of the South was preaching to the heathen, and that we have no need to go abroad to foreign countries, when we have so many heathen among us. But the field among the slaves is by no means so inviting as many parts of Asia, Africa, or the Islands of the sea. We exert no influence over the slaves, except from the pulpit, or on the Lord's day. During the week they are in constant employment. And their ignorance of letters, riveted upon them by the hand of the law, as well as by public opinion, is a hindrance to the usefulness of the minister, which more retards the progress of the gospel among them than the dominion of caste in Hindostan. Letters and religion must go together, if either make rapid progress or become deeply rooted."

[From the N. Y. Evangelist.]

The following extract of a letter from a lady now residing in a slave state, (who was for some time resident in a heathen country,) to a friend at the East, will serve not only to corroborate the statements which have already been made in regard to the evils of slavery, but also to justify the assertion that the mass of the slaves are really in a state of *heathenism:*

"There are many things which we have learned since we came here, that we were almost entirely ignorant of before. One is, *the evils of slavery*. These are so great that, if we were in a free state, nothing would induce me again to bring a family to reside in a slave state. We can hardly move, without doing something to strengthen this wicked and abominable system. From what personal knowledge I have gained, I have become more of an abolitionist than ever. And until the slaveholding system is abolished, I have very little hope that the Christian standard will be elevated any higher than it is now. But I cannot enter into particulars. Volumes have been written, and still more might be said, before the whole would be exposed or the Christian community in the free states brought to feel the evil in all its bearings. In some respects, *there is little to choose between a residence and bringing up of a family, in a slave state, and in a heathen land.* I do not blame ——— for not communing with slaveholders. I do not see how any enlightened and conscientious Christian could act differently. And yet I know not what to do; if we remain in this state, we must either do it or deprive ourselves of the benefit of this ordinance."

Anti-Slavery Almanac for 1837.

JUST received, at the Depository connected with this office, the *Anti-Slavery Almanac for 1837*, full of interesting and important matter. Price, $4.00 per hundred, 60 cents per dozen, 6 cents single.

Concord Stereotype Foundry

LOW'S BLOCK—OPPOSITE THE POST OFFICE.

Orders respectfully solicited.

JACOB PERKINS, Agent.

Oct. 28, 1836.—tf

NOTICE.

THE subscribers having formed themselves in company connection in the

Wheelwright Business,

will carry it on in all its various branches. All work made of GOOD MATERIALS and

WARRANTED,

and done at *short notice.*

☞All orders punctually attended to, and favors gratefully acknowledged.

JOHN TITCOMB.
WM. G. THOMPSON.

August 10, 1836. tf—29

GEORGE PORTER,

Deale in

CROCKERY,

CHINA, GLASS, HARD AND HOLLOW WARE,

WINDOW GLASS, PAPER HANGINGS &c.

No. 1.

Low's Brick Block Concord, N. H.

June 18, 1836.

Communion Ware.

FLAGGONS, CUPS, PLATES, AND CHRISTENING BASINS,

for sale at Boston prices by

GEORGE PORTER.

29—tf.

ANTI-SLAVERY PUBLICATIONS.

JAY'S INQUIRY into the Colonization and Anti-Slavery Societies, price 37½
SONGS OF THE FREE, 5
EVILS OF SLAVERY AND THE CURE OF SLAVERY, 5
AUTHENTIC ANECDOTES OF AMERICAN SLAVERY, 5
ANTI-SLAVERY CATECHISM, 5
STROUD'S DIGEST, 25
ANTI-SLAVERY CARDS, 25
"RIGHT AND WRONG IN BOSTON" being the Annual Report of the Boston Ladies' Anti-Slavery Society, containing a concise statement of events previous and subsequent to the Annual Meeting, 1835. 25
"THE SLAVE MARKET OF AMERICA" a print, containing a view of the Capitol at Washington, the slave prisons at the same place and at Alexandria, &c.
SOUTHERN IDEAS OF LIBERTY—An engraving.
THE FOUNTAIN, for every day in the year. Price 18 3-4 cents.
ANTI-SLAVERY LETTER PAPER, with an engraving. Price 4 cts. per sheet.
A FULL STATEMENT of the Reasons which were in part offered to the Committee of the Legislature of Massachusetts, on the 4th and 8th of March, showing why there should be no Penal Laws enacted; and no condemnatory resolutions passed by the Legislature, respecting Abolitionists and Anti-Slavery Societies. Price, 12 1-2 cents.
PROCEEDINGS of the N. E. Convention held May 1834.
AN ACCOUNT OF THE INTERVIEW which took place on the 4th and 8th of March between the Committee of the Massachusetts Anti-Slavery Society, and a Committee of the Legislature. Price, 12 1-2 cents.
EMANCIPATION.—A superb steel engraving representing a scene on the First of August 1834, in the West Indies. Price, $1.
Our Countrymen in Chains, an engraving with Poetry by J. G. Whittier, 2
THE INJUSTICE AND IMPOLICY OF THE SLAVE TRADE AND SLAVERY. A Sermon preached in 1791, by Jonathan Edwards D. D. 6
THE WEST INDIA QUESTION by C. Stuart. 40
ADDRESS of the KENTUCKY SYNOD 6
CHILD'S APPEAL, 50
TESTIMONY OF GOD against Slavery, by Rev. La Roy Sunderland, 37½
The OASIS, by Mrs. Child, 1,00
BOURNE'S PICTURE of Slavery, 50
PHELPS' LECTURES on Slavery, 50
RANKIN'S LETTERS on Slavery, 25
MEMOIR of James Jackson, a colored Sabbath School boy, 25
MEDALS, 25
Shields of Slavery, [an engraving,] 6
DESPOTISM OF FREEDOM, by D. L. Child, 6
ENGRAVING of kneeling female slave 6
DECLARATION of Ohio A. S. S. 2
AN APPEAL on the subject of Slavery, addressed to the N. E. and N. H. Conferences of the Methodist E. Church, 6
Fast Day Sermon, by Rev. David Root, 6
Abrogation of the 7th Commandment, 4
BIRNEY to the Churches, 3
BIRNEY on Colonization, 4
ANTI-SLAVERY RECORD, 1,50 per hundred
SLAVE'S FRIEND, 80 cts. per hundred
Report of the N. H. A. S. Society, $4 per hundred
VIEWS of SLAVERY, a print, 12½
GODWIN on SLAVERY, 37½
THOMPSON'S LECTURES, 50
A MEMOIR of GRANVILLE SHARP, to which is added Sharp's "Law of Passive Obedience," and an extract from his "Law of Retribution." By CHARLES STUART.
GUNNISON'S FAST DAY Sermon, 12½
CUTLER'S SERMON, 6
PUTNAM'S ADDRESS before the Concord Ladies A. S. Society, 6
NARRATIVE of AMOS DRESSER, with Stone's Letters from Natchez, 8
MAN STEALING AND SLAVERY denounced by the Presbyterian and Methodist Churches.

☞The above are for sale at the Anti-Slavery Office, Low's Building, (third story) opposite the Post Office.

THE HERALD OF FREEDOM

Is published every Saturday at Concord, N. H.

TERMS.—One dollar per annum, if paid in *advance*. After six months, One Dollar and fifty cents will be charged. To those who delay payment until the expiration of the year, Two Dollars. ☞The expense of conveyance is in all cases to be defrayed by subscribers.

☞All Letters and Communications, POSTAGE PAID, to be directed to JOSEPH HORACE KIMBALL, Editor, Concord, N. H.